

I. FUNDAMENTAL THEOLOGY (formerly titles: FOUNDATIONAL COURSE IN SYSTEMATIC THEOLOGY)

1. Based on the Church documents concerning Divine Revelation (esp., Dei Filius and Dei Verbum), summarize their principal teachings regarding the following topics: a) the purpose of revelation; b) revelation through creation and through salvation history; c) the intrinsic connection between words and deeds which comprises the economy of historical revelation; d) the interrelation of revelation in creation, in the history of salvation and in the eschaton i.e., what comprises their differences and their intrinsic unity; and e) the definitive nature of the revelation given in the Son of God, Jesus Christ.
2. Draw up a comprehensive description of the nature of Divine Revelation and Faith using the documents of the Church (esp., Dei Filius & Dei Verbum) and show how the New Testament verifies this definition. Be sure to make clear the progression of God's self-revelation in salvation history (e.g., the Old Testament) and its culmination in Christ (cf. Dei Verbum chapter one). Explain the nature of public and private revelation and their interrelation.
3. Using the second chapter of Dei Verbum, draw up a comprehensive definition of Tradition. Explain what Tradition is and how we have access to it. Explain the ways in which the Church sees an intrinsic link between Tradition and Scripture in the transmission of the revelation of the mystery of God in Christ, and how Tradition, Scripture and the Magisterium are interdependent. Explain why the Church does not draw her certainty about everything that has been revealed from Scripture alone. List all the criteria for a Catholic method of interpreting Scripture found in Dei Verbum #12.
4. According to the teaching of the Church (e.g., Dei Filius chapter four and the respective canons, Fides et Ratio chapters one to four), explain the relationship between faith and reason, philosophy and theology. What are some aberrant ways of understanding this relationship (e.g., fideism, traditionalism and semi-rationalism)? Why is historical or supernatural revelation "necessary" for man? What role does reason play in regard to the faith and in theology in general?

II. A CRITICAL INTRODUCTION TO SACRED SCRIPTURE (formerly titled: FOUNDATIONAL COURSE IN SACRED SCRIPTURE)

1. Be prepared to provide a working definition of key biblical terms on the List of Biblical Definitions provided below within the *Foundational Course in Sacred Scripture*.
2. Develop an historical overview of the biblical period, including a consideration of Israel within the Ancient Near Eastern world and of Christianity within the Jewish and the Greco-Roman worlds; explain the importance of situating the Bible within the socio-cultural setting of any given period.
3. Give a working definition of “divine inspiration” and discuss various acceptable and four unacceptable explanations of it. Explain what is meant by “biblical inerrancy” and how it is understood in Catholic and Fundamentalist traditions.
4. Define canonicity and identify criteria used to affirm canonical status in each Testament, with examples from individual books; explain the terms “Deutero-canonical”, “Apocrypha” and “Pseudepigrapha” and identify the variations in the canon within Jewish, Catholic and Protestant traditions.
5. Summarize the principal teachings of *Providentissimus Deus*, *Divino Afflante Spiritu*, *Sancta Mater Ecclesia*, *Dei Verbum*, and *The Interpretation of the Bible in the Church*; explain the relationship of Scripture, Tradition and the Magisterium as presented in *Dei Verbum*.
6. Describe the principal literary forms commonly found in the Bible, including covenant narrative, genealogy, proverb, oracles of judgment and salvation, lament, call narrative, midrash, myth, parable, miracle account, conflict story, epistle, apocalyptic; discuss the value of understanding literary forms for the interpretation of biblical texts.
7. Give the meaning of the terms “literal sense” and “*sensus plenior*” as defined in *Divino Afflante Spiritu* and explain the relationship between the two; trace the development of this understanding in the ancient, medieval and modern periods.
8. Define each feast day taught in the Johannine course, describe their significance, where they form the backdrop of the Gospel, and how Jesus completes and fulfills each of the feast days.
 - a. Passover/Unleavened bread
 - b. Pentecost
 - c. Tabernacles
 - d. Hanukkah

e. Day of Atonement

9. Be able to identify and describe the seven “I am” statements in the Gospel.
10. Be able to identify and describe the signs in the Gospel.
11. Be able to give a definition of apocalyptic literature. Describe the significance of the woman clothed with the sun and the new Jerusalem in the book of Revelation.
12. Sacred Scripture Definitions:

I. Issues in and Divisions of the Canon of Scripture

Canon – a ‘rule’ or ‘standard’, and so that collection of books inspired by God and received as such by the church and thus recognized as the infallible rule of faith and morals because of their divine origin; the canon was formally defined at Trent (1546).

Septuagint - abbreviated, LXX; the most common of the Greek translations of the Hebrew Bible, traditionally attributed to the work of 70 (72?) Jewish scholars at Alexandria, Egypt during the third-second centuries BC, which includes both protocanonical and deuterocanonical books, as well as some others; the LXX was later adopted by the early Christian church as its own Old Testament, and the full Septuagint is still used today by the Orthodox Churches.

Torah (νόμος/ תּוֹרָה in Hebrew, “guide” or “teaching”; the term designates the first five books of the Bible (Genesis through Deuteronomy) as the fundamental expression of the teachings of God through Moses to the community of Israel; known in Greek tradition as the Pentateuch.

Vulgate- the Latin translation of the bible, based upon those Hebrew, Greek and Old Latin texts known at the time, initiated by Jerome at the request of Pope Damasus to provide one standard vernacular version for the Western Church; at Trent (1546) the Vulgate was declared the official text of the Sacred Scriptures for Catholic usage in liturgy, theology and doctrinal proclamations (the Sisto-Clementine Vulgate). Contemporary scholars have developed a critical edition of the

II. Authorship Issues

Divine Inspiration- the word theopneustos is used in 2 Tim 3/16 to mean “inspired [literally: “breathed upon”] by God”; it is now a technical term designating the special authoritative character of the sacred writings as “God-breathed” or composed under the influence of the Holy Spirit, which thus have God as their author (DV, 11-13); this affirmation is expressed in the phrase: “the Word of God in human words.”

Inerrancy - the affirmation that biblical materials are without error; more precisely, as taught by Dei Verbum 11: “since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching firmly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation.” That truth is expressed in a variety of ways and must be understood in light of the content and unity of the whole of scripture and the living tradition of the church (Dei Verbum, 10).

III. Genres

Genre - a form of literature which by its style and purpose is determined to be of a particular type.

Gospel - from the Greek euangelion, “good news”; a) the joyous revelation of the intention of God to bring to salvation all those who believe in Jesus Christ, His Son; and b) a unique literary form produced by the early church which tells the foundational story of what is believed to be God’s definitive encounter with humanity in the person of Jesus of Nazareth, written by believers for believers to call the reader to live out a faith based upon the teachings and deeds of the one who is confessed to be Risen Lord within the Christian community.

IV. Greek Terms Apostle (ἀπόστολος)- from the Greek, ‘one sent forth’; the name certainly belongs to that group of disciples called ‘The Twelve’ (Mt 10/2-4; Mk 3/16-19; Lk 6/13-16; Acts 1/13), yet it is clear that the group known as the apostles in the early church is not synonymous with ‘the twelve,’ but includes at least Paul (Rom 1/1), Barnabas (Acts 14/13), James (Gal 1/19) and probably others (Eph 2/20).

Kingdom of God/Heaven (ἡ βασιλεία τοῦ θεοῦ)- the community of all those united by their common faith in God’s understanding of existence as it has been revealed in the Old Testament, was revealed definitively in the life, death and resurrection of Jesus, and which continues to be revealed by the Father in and through the Son and the Spirit. Life in this kingdom is lived under the basic rule of God the King and is the ultimate realization of God’s salvific plan.

Diaspora (διασπορά)- in Greek, “dispersion”; a term used to designate the communities of Israelite and later Jewish believers dwelling outside Judea, beginning with the deportations under the Assyrians (722 BC) and the Babylonians (597-87 BC).

Disciple (μαθητής)- Like the rabbis, Jesus had disciples or “learners.” In contrast with the rabbis, however, Jesus expected a complete conversion of life to himself, not simply an academic discipleship. In the New Testament, the term is only used in the gospels and Acts; when used in Acts, “disciple” refers to all of those who followed Jesus, not just those who had known and followed him in the public ministry.

Episkopos (ἐπίσκοπος)- from the Greek, “overseer”; in addressing the elders (presbyteroi) of Ephesus (Acts 20/17), Paul calls them episkopoi, those appointed by the Holy Spirit to care for the flock of which they are shepherds (Acts 20/28). Texts like Acts 20/17 and Tit 1/5 suggest that the episkopoi-presbyteroi form a group of community leaders, and their qualities are listed in I Tim 3/1-8 & Tit 1/69; they are clearly distinguished from the diakonoi in Phil 1/1.

Kerygma (κήρυγμα)- in Greek, “proclamation”; a term used to designate either the content of preaching or the act of preaching, with particular reference to the primitive Christian forms of public proclamation announcing the saving events of the Passion, Death and Resurrection of Jesus, supported by sacred scripture and followed by a call to repentance and conversion.

Parousia (παρουσία)- the anticipated return of the Risen Christ to exercise judgment upon the world and to gather all the faithful into eternal unity with the Father.

Prophet (προφήτης/ -) נָבִיא from the Greek prophetes, “one who speaks for another” (Hebrew, nabi); the term designates one who communicates the divine will in and/or divine perspective on the events of his times. Jewish tradition distinguishes former prophets (the books of Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings) and latter prophets (the three major prophets: Isaiah, Jeremiah and Ezekiel; and the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi).

V. Hebrew Terms

Berith/Covenant (διαθήκη/ -) בְּרִית an agreement between two parties; in particular, the relationship between God and the people of Israel as lived out and remembered through the people’s history; the covenants with Abraham and David have primarily the character of unconditional promises by God, while the Moses-Sinai covenant includes specific requirements or conditions (the commandments) to be met by Israel in order to preserve the blessings promised by God.

Messiah (Χριστός/ -) מָשִׁיחַ in Hebrew, “anointed one”, in Greek, “Christos”; a term used in the Old Testament to refer to the reigning king who is regarded as ruling as God’s representative, and in later usage to refer to that ideal one who would come to establish God’s kingdom on earth. Sabbath (σάββατον/ -) שַׁבָּת keeping the Sabbath dates from the period of Moses and carries two meanings: practical- to mark the end of the week and to prepare for new work; and religious- a day consecrated in covenant as belonging to God.

The Sabbath is a day to recall God’s leading the people out of slavery to a place of rest, as well as a day of rest in imitation of God’s example in creation. After the exile, the Sabbath is the special and distinctive mark of being a Hebrew who is faithful: keeping the Sabbath= fidelity to God, and its neglect= idolatry. Sabbath (σάββατον/ -) שַׁבָּת keeping the Sabbath dates from the period of Moses and carries two meanings: practical- to mark the end of the week and to prepare for new work; and religious- a day consecrated in covenant as belonging to God. The Sabbath is a day to recall God’s leading the people out of slavery to a place of rest, as well as a day of rest in imitation of God’s example in creation. After the exile, the Sabbath is the special and distinctive mark of being a Hebrew who is faithful: keeping the Sabbath= fidelity to God, and its neglect= idolatry.

VI. People and Places of Biblical Times

Pharisees (Φαρισαῖος) - in Hebrew, “separated ones”; a largely lay sect of Judaism most likely derived from the Hasidim (“the pious ones”), who first supported the Maccabees’ cause against Greek persecutions of the Second Century BC, but later separated themselves in opposition to the claims of John Hyrcanus to the high priesthood (140 BC). The Pharisees were a reform-minded group, known for their devotion to the precepts of the written Torah and to the oral Torah of the great scribal teachers, for

their belief in the resurrection of the dead, and their hope for a coming messiah to restore Israel's freedom and glory.

Sadducees (Σαδδουκαῖος) - a largely priestly and wealthy aristocratic sect within Judaism originally descended from the priestly family of Zadok in the days of David and Solomon and an important ruling party in Judaism during the period 150 BC – 70 AD; they were opposed to the Hasidim of the second-first century BC and known for their concern for the temple and its cult, their cooperation with foreign rulers (Greek and Roman) and support for the Hellenization of Judaism, as well as for their emphasis on the Torah over the Prophets and Writings.

Sanhedrin (τὸ συνέδριον) - although of uncertain origins, this 70-member senate of priests and laymen under the leadership of the high priest in Jerusalem exercised extensive responsibility in deciding legal and religious cases of Torah violations, in the period of rule by Roman procurators.

Scribes (οἱ γραμματεῖς) - originally an educated class of civil servants first appearing during the reign of Solomon (961 BC) and considered to be responsible for the growth of the wisdom literature of the Old Testament. From the post-exilic times into the New Testament period, the scribes were lawyers and theologians of the Mosaic Law who guided the Jewish community by both instruction and personal example. Their popular authority often rivaled that of the high priest, and while some scribes were Sadducees, the majority inclined to Pharisaism.

Synagogue (συναγωγή)- from the Greek “to bring together”; a meeting house where Jewish believers, beginning sometime in the post-exilic period, gathered for prayer, devout reading of the scriptures, meditation and instruction on the Torah.

Temple (ἱερός)- the center of the theocratic nation of Israel under priestly leadership, where both legal business and cultic rites were conducted; first built under Solomon (959 BC), destroyed by the Babylonians (586 BC), rebuilt under Zerubbabel (515 BC), fully reconstructed by Herod the Great (20-11 BC) and finally destroyed by the Romans (70 AD).

The Twelve (δώδεκα)- A special group of Jesus' disciples whose number (12) is evidently a sacred number made complete by the election of Matthias (Acts 1/15-26) to echo the twelve tribes of Israel. This group is not considered a perpetual institution, since the condition of membership could not be met except by the first generation of Palestinian Christians. The Twelve are in the first place disciples, yet they are specially chosen by Jesus to be his constant companions, to be sent to proclaim the kingdom and to have authority to expel demons (Mk 3/13-15) and to cure illnesses (Mt 10/1-4). The name apostle is given to the Twelve several times in the gospels, either explicitly or in contexts where it is clear that the Twelve are meant.

VII. Magisterial Teachings on Scripture

Dei Filius - the formal title of the Dogmatic Constitution on the Catholic Faith promulgated at Vatican I (on April 24, 1870), which includes statements on canonicity and the relationship between scripture and tradition.

Dei Verbum - the formal title of the Dogmatic Constitution on Divine Revelation promulgated at Vatican II on November 18, 1965, which includes statements on canonicity, inspiration, inerrancy, and reaffirms earlier teachings on literary forms, the primacy of the author's intention and the literal sense of scripture.

Divino Afflante Spiritu - the title of an encyclical letter on biblical studies promulgated by Pius XII (on September 30, 1943), which authorized translations from the original languages, supported the usage of modern critical methods by Catholic biblical scholars, defined the literal sense of a text in terms of the author's intention, and accepted the importance of distinguishing the various literary forms in interpreting the bible.

Providentissimus Deus - the title of the encyclical on biblical studies promulgated by Leo XIII (on November 18, 1893), which fostered scholarship in ancient languages and the use of critical methods to study biblical manuscripts and initiated a plan for Catholic biblical studies to be supportive of church teachings.

VIII. Methodology

Allegorical Interpretation - a kind of explanation of the meaning of a text which finds the truth in an image or analogy rather than in the literal sense, so that several terms or elements of the text are understood to be an extended series of metaphors. Its early practice in the Church was centered in Alexandria under Clement (d.220) and Origen (d.254).

Exegesis - the science of the interpretation of texts; the exposition in contemporary language of what an author intended to say to his original readers.

Four Senses - Medieval scholars generally assigned four potential meanings to any given biblical text: one literal and three spiritual. The historical or literal: what happened or what the words mean; allegorical or doctrinal: what the history or words indicate regarding what is to be believed; moral or tropological: what is to be done; and anagogical or mystical: where life ends (sometimes called the eschatological).

Historical Critical Method - those methods or disciplines which use the tools of historical research in reading biblical texts in an attempt to understand the text in its historical context (original setting and audience, stages of development into an oral or written tradition, etc.); an umbrella term which includes such approaches as textual, historical, source, form and redaction criticism.

Literal Sense - the meaning that the words signify; directly intended by both the human author and the Holy Spirit, which is to be ascertained by studying: the background of the author; his culture and use of local idioms etc.; this is the primary sense in which the scriptures are to be understood, as affirmed in Divino Afflante Spiritu (1943).

Pericope - a unit of biblical material which allows for exegetical study as a cohesive unit, such as a single parable, a miracle account, a birth account etc., as opposed to larger blocks of material also examined in the course.

IX. Exegetical Theories

Documentary Hypothesis - a theory synthesized from several variations by Julius Wellhausen, according to which four written sources (named Jahwist, Elohist, Priestly and Deuteronomic; [JEPD]) were interwoven into the extant text of the Torah/ Pentateuch sometime in the postexilic period.

Q Sayings Source - a non-extant, hypothetical collection of sayings of Jesus written in Aramaic, possibly at Antioch circa 50 AD, and later rendered in Greek, later still drawn upon as a source for the gospels of Mt & Lk; called “Q” from Quelle, German for “source.”

Synoptic Problem - how to explain the fact that the three gospels (Mt, Mk and Lk) manifest both extensive differences and at the same time very close similarities in basic order, common sequential series, numerous common features and selection of materials.

Two-Source Theory - an approach to the Synoptic Problem first argued by H.J. Holtzmann (1863), which proposes the priority of Mark, the use of Mk and Q (a Sayings Source) as written sources for both Matthew and Luke, which are independent of each other and also include oral traditions unique to each of them.

III. MORAL THEOLOGY

(formerly titled: FOUNDATIONAL COURSE IN MORAL THEOLOGY)

1. Define Moral Theology.
2. Regarding the Human Person as *Imago Dei*: Explain Natural Law, Christian Beatitude, and Freedom. (*Veritatis Splendor* 1-10, 12, 28-44, 46-53; CCC, 1700-1748, 1762-1775, 1949-1960)
3. Define the elements of the moral act – object, intention, and circumstances – and their importance for determining our moral actions. Explain the importance of knowing the acting person in determining the moral quality of a moral act, and how this differs from subjectivism and moral relativism. (CCC, 1749-1761).
4. Explain the Church’s teaching on conscience, the formation of conscience, and the role that the virtue of prudence has in developing a virtuous character. (*Veritatis Splendor* 54-64; CCC 1776-1802)
5. Explain how the Church defines “virtues” and explain each of the theological and cardinal virtues. (CCC, 1803-1809, 1812-1829, 1833-1845).
6. Discuss God’s Redemptive Work in the Old Covenant (*Veritatis Splendor* 10, 12; CCC, 1961-1964, 2052-2082) and New Covenant (*Veritatis Splendor* 11-27, 45, 84-94; CCC, 1716; 1965-1986).

7. Explain sin, the difference between mortal and venial sin, and the conditions for mortal sin. (*Veritatis Splendor* 69-70, CCC 1846-1876). Explain the effect of grace through the sacraments in the moral life. (*Veritatis Splendor* 102-105; CCC 1810-1811, 1987-2029).
8. What are the Gifts of the Holy Spirit and how do they relate to the virtues? (CCC, 1716, 1830-1832)
9. Regarding the Church's contemporary articulations of her moral teaching, discuss the meaning of intrinsic evil, moral absolutes, the fundamental option theory, proportionalism, and how each of these ideas can affect the moral life. (*Veritatis Splendor* 65-83, 95-97)
10. What is the Church's response to the prominence of moral relativism, secularism, and utilitarianism popular today? (*Veritatis Splendor* 71-83, 95-97)
11. Discuss the principle of double effect and the principle of cooperation with evil (*Humanae Vitae* 8-10, 14, 15-16; Handouts that may be offered or provided by the Instructor).

IV. SYNOPTIC GOSPELS

1. Present in summary fashion basic information about the author, date, primary sources, audience, purpose, structure of each gospel and the interrelationship between the synoptic gospels. Explain the implications each of these has on the interpretation of gospel texts. Be prepared to illustrate how each gospel conveys its purpose and develops its particular Christological emphases.
2. Identify and discuss the major theological and spiritual (i.e. Christology, Discipleship, Message of salvation, etc.) themes of the gospel of Mark; trace these themes and how they are developed or adapted in the gospels of Matthew and Luke; explain the value of Mark's message for one's own conversion and commitment to a Christian life.
3. Outline the pericopes of the Infancy Narratives of Matthew and Luke, explain their similarities and differences, and identify the relationship of these narratives to the gospels as a whole.

V. CHRISTOLOGY (formerly titled: THEOLOGY OF CHRIST)

1. Explain how the actions and message of Jesus are at the origins of the Christology of the New Testament and of the Church, and how the apostles, enlightened by the experience of Easter, grew in the understanding of the mystery of the Person of Christ. Explain how, from the central events in Christ's life as related in the Gospels, we reach our awareness of Christ as Son of God, sent by His Father into the world, for us and for our salvation.
2. Summarize the teaching of the Church on Christology as set forth by the Councils of Nicea I, Ephesus, Chalcedon and Constantinople III, which dealt with the terms "nature" and "person" for Christ as Son of God, made man, the one Lord consubstantial with the Father in his divinity, consubstantial with us in his humanity. Describe how the *communicatio idiomatum* works in Christology.

3. Explain from International Theological Commission documents on Christology how Christ was conscious of Himself as Son of the Father and was aware of his mission to reveal the Father, to found the Church and to offer himself as vicarious satisfaction for our sins. Discuss the importance of the fact that Christ possessed true human knowledge and a free human will.
4. Explain the following: a) why the Church has reacted to attempts to spiritualize the resurrection by asserting the bodiliness of Christ's resurrection; b) how the virginal conception safeguards Christ's unique divine Sonship; c) how Christ revealed the Father and the Holy Spirit; and d) how and why Christ is the only savior of mankind and the culmination of God's self-revelation in history (cf. 2000 CDF document *Dominus Iesus*).

VI. THEOLOGY OF GRACE AND THE SACRAMENTS

1. Identify the major Church documents that deal with original justice, original sin and our justification by grace. Summarize the principal teachings of each document, indicating cases where the Church was responding to a contrary teaching or heresy. Explain created and uncreated grace and how they are related. Discuss the key New Testament texts, referenced by the Magisterial documents, that provide the foundation for the Church's teachings on grace, sin and redemption, and our sharing in the divine nature.
2. Explain the following: a) how the original happiness of the first human beings came from their unity and harmony with God; b) what it means to say that concupiscence remains even after Baptism; c) what the Church teaches about our inheriting the "sin of Adam", and about "original sin" in general; and d) what the Church teaches about death and judgment, purgatory, heaven and hell. Refer to the 1979 CDF and 1992 ITC documents on eschatology.
3. Explain the following: a) the relationship between faith, grace and good works (Church teaching on merit); b) how the gifts of the Holy Spirit develop the theological virtues of faith, hope, and charity; and c) the connection between original sin and actual sin.
4. Give a comprehensive definition of a sacrament, which distinguishes sacrament from an ordinary sign or symbol. Explain the notions of sacramentum tantum, res et sacramentum and res tantum, offering examples by referring to the sacraments of initiation. What do the notions ex opere operato and ex opere operantis mean regarding the sacraments? Explain the principle lex orandi—lex credendi and discuss how this principle demonstrates the relationship between liturgy and faith.
5. "Thus, by baptism men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him" (SC 6). Explain how participation in the sacraments of the Church is a participation in the Paschal Mystery. Discuss the Eucharist as a sacramental sacrificial meal in terms of thanksgiving, memorial and the presence of Christ.
6. Based on Sacrosanctum Concilium and the Catechism of the Catholic Church, explain how the liturgy is "a sacred action surpassing all others" (SC 7) and "the summit toward which the activity of the Church is directed" (SC 10). Explain the Church's teachings on the Real Presence, transubstantiation and reservation and adoration of the Blessed Sacrament.

7. Trace the development of the Church's understanding and celebration of the Sacraments of Initiation, including the relationship of Baptism and Confirmation, the practice of infant baptism, the relationship of First Eucharist and the Sacrament of Reconciliation, and the theology and practice of the Rite of Christian Initiation of Adults.
8. Explain Church teaching on the difference between the royal priesthood of the baptized and the ministerial priesthood of the ordained (esp. refer to the Documents of Vatican II and *Ecclesia de Eucharistia*).
9. Explain the Church's teaching on the sacrament of marriage and how this has developed in history. What are the sacramentum tantum, res et sacramentum and res tantum of the sacrament of marriage? How is the sacrament of matrimony related to the New Covenant established by Christ?

VII. ECCLESIOLOGY (formerly titled: THEOLOGY OF THE CHURCH)

1. Using the Documents of Vatican II, explain the following: a) the mission of the Church & the universal call to holiness; b) the role of the laity in the Church's mission; c) the eschatological goal of the Church. Explain the concept of communion and how it is the key to understanding what Vatican II says about the Church.
2. Summarize the teaching of the Church on ecclesiology in *Lumen Gentium* by explaining the following: a) four New Testament images used to explain the nature of the Church; b) what Vatican II means by Christ's founding the Church and the stages that it highlights for this purpose; c) what it means to say that the Church of Christ is one complex reality and not two realities; d) how the Church of Christ subsists in the Catholic Church; e) how the elements of truth and sanctification outside the Church have a force impelling them toward Catholic unity; f) why the Church is necessary for salvation.
3. Explain the teaching of Vatican II on episcopal collegiality and papal supremacy in *Lumen Gentium*. Discuss the various exercises of the Magisterium by the pope and the college of bishops. Explain the Church's teaching on the infallibility of the extraordinary and the ordinary magisterium. List the levels of magisterial teaching and the response due them by the faithful (cf. CDF documents "Instruction on the Ecclesial Vocation of the Theologian" and the "Commentary on the 1989 Profession of Faith").